Angland is a Ballance:

OR

A Modisyon Mercurie

FOR

voydance dole another sanguinarie guarre, or warre:

AND

A preparative Facilitation

TO

generally safe & satisfactorie Pacification.

Cogate quæ ad pacem sunt Jerusalem, &c.

Ne retineas verbum in tempore salutis. Eccles. 4.

Printed 1648.

Conceive thill greatly expected Treatie vulle put nour present state of affairs
a prudential Ballance, placein thels Presbyterians in one scale, vne thel In-
dents in an other to trutinate & trye quich is thel more poyfant, or pre-
rant, so to discover quich dole em severally, vulle finally stande or falle,
Royal Partie standein in a sort, onely as spectators to casto in leyr gra ues into
ne, or thel other part dole thel peights or weights, as ley vee, or see cause.
e thel Independent Combination exceedes thel Presbyterian Faction, in
grauer or degree, prior by reason ley Actrye has almast or almost alwor,

or all in its power. Yet vould I not have thels Royaliſts or thel Cavallears to caſt manie grames into thel Presbyterian ſcale, for pyr thiſt, ley vulle ſo much elevate & levighten thel Independent ſcale as it vulle finally redounde to thels Cavallears ſoune deſtruction in caſe thels Presbyterians prevaile pyr leyr additionel conjunction: or at minſt & at leaſt, thels Cavallears pyr leyr ſuperadditional poyſe, vulle leaſhe or leave thel Ballance in ſilch or ſuch an *equilibrie*, as vulle onely ſerve to continue, & not to compoſe nour ſanguinarie combuſtions & diſnatural Debate. Now I perceive His Moderate Mᵃⁿᵉ is content to exclude thel Scots & treate avith 'em apart (as ſum moneths paſs'd I propounded to his ſerious conſideration in my *Mercurius Moderatus*) quich ſure vulle greatly facilitate his peaceable Reſtorement, if anithient vulle mollifie his refractorie ſubjects myndes; or if poſſibleh reconcileable one com another; quich now I really apprehende as thel greateſt difficultie impeditive to a firmely foundationed Accommodation, ſo manie oppoſed Factionaries (eſpecially in Religionarie affaires) ſieing or bieing morally impoſſibilitated to meet in one, quich in ſubſtance in my fundamental reaſon movein me greatly to doubte (yet not to diſpaire) doſe a ſufficiently mutual concordancie. Yet if onely ſo tractable ley fere, were as everie adverſely contendein Partie vould or would in ſum rational meaſure *cede* or yeelde leyr Reights, ſo ſam or am able to apprehende it effectible: eſpecially if ley vould almne unanimouſly conſpire in admittein leyr Sovereigne Prince for leyr unical *Vinculum Pacis*, or ultimate Umpiere, & ſupreme Arbitrator. For if ley rejecte 'im, thel ley *liniunt abſque temperatura*, ley daube ſenze morter: & ſo leyr labors & edifi remain expoſed to falle pyr by everie fliſt of veind; ſo as accordein to thel judicious Tacitus in a ſembleable caſe, *Non aliud diſcordantis Reipublicæ reſtabat remedium quàm vt ab uno regeretur*. For, as glorious S. *Cyprian* (not much diffrently to thiſt maſme or ſame purpoſe) verie reightly inſtructs us, *Unitas ab uno conſurgit*, Unitie naturally reſulteth doſe one; namely one ſupream Governour or Superior: Thiſt now tou clearly & coſtly experience has doughte us, ſince thel long as almn or all thel ſubjects continued united ſubter one Monarchick Sovereigne, & affected noe new Maſters, ley paſſed in peace, plentie, & quietneſs quen as now ever ſince ſum ſtudious doſe Novelties & Innovations excuſſed thiſ ſweet yoke doſe obedience & ſubordination, ley ſuffer ſilch miſeries & oppreſſions as vulle yet dayly increaſe & multiply into a total deſolation (ſum peu or few onely excepted quoe ſubſiſte per thel ruines doſe others) if not opportunely prevented, pyr an uniforme agreement in thiſt due ſubordination quich is thel prime & principally neceſſarie Principle for Peace, let us then have thiſt, *& cetera omnia adjicientur nobis*, thel reſt vulle ſubſecute & ſoloe. Contrarily, if nee wee cement not thel & ſtructure doſe nour ſo much labored for Pacification, per a ſubmiſſive *adainculation* to nour ſupreme angular lapid or ſtone, it vulle prove not ſemer then diſcemented brics quich let in corrupt aire doſe Differences & Diſ-

tm a notable disturbance dose reciprocal Peace & Amitie betweene, id est,
eene one subject & another, in relation to yr common Soyereigne & lu-
e Ruler.

would have thes Cavellcares to cesse in for iley & they parts a double graine
ore into thel more preponderatein scale for Peace. One is moveln his Majes-
alone (for thel Scots regarde not thist presens Parliamental Convention) pub-
ecate ley vulle not retracte leyr Armie, &
ie; as formerly hee proclaimed 'em them
precedent entrance; quen invited pyr thels
let not thels Royalists in anie cese suffer
e into thel pretique Ballance; for iley'l or
so ley vulle totally perturbate nour paci-
o leyr sloune or owne new phansies, as even at
ppeares pyr leyr newly published extravagant
ental Assemblye. So for avoydance dose per-
guarre or warre, & tore perteinein to new
ude or to bie adhibited & used, ley meddle not
Ballance, minst, or least ley turne tote topsie

ights; quich appellation is now so odious as I
ally abolished, exceptein onely for Knights o'ch
yrle dose Cavellcare used as more conforant to
eigne, quoe conferres 'em thist honor, not to o-
dest 'im.

el Royalists cautiously to putte in thel Ballance,
propoundein to thel Reingues or Kings Ma-
mental Commissioners, to estabilsthe a gene-
consiederable Professions in Religion, even
phemous Heresies only excepted. For if thist
cious Indult is not generally conceded & granted, & thel Scotch Covenant e-
r qayte dissolved, or greatly moderated, I professe I am not able to conceive
e constant Accommodation, in regard if one onely Partie dose so manie dis-
sentein Dogmens in Religion, totally prevaile as superior to almne others, thel
vulle remaine in continual discontent, anc opposein reluctance, so never re-
concileable subter or under one onely Forme dose Governement in Religionarie
sites, as perpetually timorizein either precedently inflicted, or new infligend,
d infligeable oppressions per thels predominant Rulers, so as ley vulle never
sste to machinate mischiefs to thel notable perturbance dose thel State, anc spi-
tual anc temporal Governement ajoynt.

Vue or true it is, Unitie anc Conformitie in Religion, quen lenze great incon-

or all in its power. Yet vould I not have thels Royaliſts or thel Cavallears to caſt
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...a tua notable disturbance dofe reciproal Peace & Amitie intreene, id est, betweene one subject & another, in relation to lyr common Soverreigne & lu-...me Ruler.

...would have thels Cavalleares to caste in for ley'r o' they'r parts a double graine ...more into thel more preponderatein scale for Peace. One in movein his Majes-...alone (for thel Scots regarde not thist present Parliamentel Convention) publi-...ly to declare thels Scots Rebels in caste ley vulle not retracte leyr Armie, & ...ase to invade & caterpille nour Coun...tie, as formerly hee proclaimed 'em them & leyr Covenant Rebellious, & leyr precedent entrance, quen invited pyr thels ...them Presbyterian Parliamenteers. Yet let not thels Royalists in anie caste suffer thels Levellers to caste anie one graine into thel publ...ie Ballance; for ley'l or they'l revolve & spoyle tote, and so ley vulle totally perturbate nour pacifyein Tractation to equalle almne to leyr foune or owne new phansies, as even at thist presen...t plainlyer than ever, appeares pyr leyr newly published extravagant Petition presented to thel Parliamentel Assemblye. So for avoydance dofe perturbation & procreation dofe a new guarre or warre, & tote pertein...ein to new Combustions, special care is adhibende or to bie adhibited & used, ley meddle not in thel rule dofe nour prementioned Ballance, minst, or least ley turne tote topsie turvie.

Cavalleares I name lem, not Knights; quich appellation is now so odious as I would have it for thel future totally abolished, exceptein onely for Knights o'th Post, & onely thel more glorious Tytle dofe Cavalleare used as more consonant to loyaltie & obedience to leyr Sovereigne, quoe conferres 'em thist honor, not to others quoe have so ingratelye opposed 'im.

Another graine I would advyse thel Royalists cautiously to putte in thel Ballance, namely concernein Religion, in propoundein to thel Reingues or Kings Majestie a joynt com or with his Parliamental Commissioners, to establishe a general libertie for exercyse dofe almne considerable Professions in Religion, even thel Papists Profession tou; blasphemous Heresies only excepted. For if thist gracious Indult is not generally conceded & granted, & thel Scotch Covenant either quyte dissolved, or greatly moderated, I professe I am not able to conceive anie constant Accommodation, in regard if one onely Partie dofe so manie distontein Dictamens in Religion, totally prevaile as superior to almne others, thel rest vulle remaine in continual discontent, anc opposein reluctance, so never reconcileable: subter or under one onely Forme dofe Governement in Religionarie affaires, as perpetually timorizein either precedently inflicted, or new infligend, and infligeable oppressions per thels predominant Rulers, so as ley vulle never cesiste to machinate mischiefs to thel notable perturbance dofe thel State, anc spiritual anc temporal Governement a joynt.

Vrue or true it is, Unitie anc Conformitie in Religion, quen senze great incon-

venience it is possible to sie or bie had, is a principal producer and fomenter of Peace even in temporal Regimen: Yet quen so manie presumpted discords Errors and Heresies continually pullulate, to contende for preeminencie in any Protestant particular or single Profession more than in another, is to take or make an overture to perpetual dissentions.

To quich incommoditie one M. *Farrar*, (quose Propositions for Peace and Safety, sare or are more rational and tractable then any I have yet vidwed or perused,) verie prudently alludein, judiciously, & considerately affirmes: *A happy settlement vulle or Wille never be in this Kingdome, unles great care be had ofe tender consciences, so numerous they are, so just theyr pretence, &c.* Out of quich numbers as I probablely collect pyr sum other his passages, he vould not have even Papists excepted, as reighly reflectein to thels dangerous Sequiles quich vould result dofe thel negation dofe so rational a concession as in reallitie (leyr greater Antiquitie & ancient possession peculiarly pondered,) silch an exception, neither policie, nor Religion, no nor common, or mutual humanitie vould ever approve; especially ley havein noe longue tyme passed, exhibited so satisfactorie assurance for leyr future Loyaltie and temporal Allegeance to thel present State, as has confessedly pyr ilose those to quome it has or was offered, abundantly sufficient. To confirmation dofe quich if it sart sie or shal bee requyred, ley vulle more sover offer more over, procure leyr chief Pastor thel Popes publique Ingagemene to suspende almne coactive exercise dofe his acustomed Power, in thel Kingdome dofe Aogland, quich his interposeive, and mediative obligement vulle even alone sufficiently and supersufficiently abolishe almne suspicion, and danger dofe disturbance to thel publique Peace in thels Roman Professors. So let 'em in reason and Christian pietie injoye sum toletable libertie in thel exercyse dofe leyr Religion, at thel minst, or at the least per a favorable Composition as longe or as farre as leyr poore abilitie and possibilitie vulle extend.

Eyfure thel contrarie fere were great impietye in a tyme and opportunitye, in quich it plainely appeares, in a manner almn people generally conspyre in a rationally expected gracious Indult or Concession dofe his moderate Majestye, and Parliamental concurrence for thel ease dofe tender Consciences, in quich (as have) tenderly endured so long and tedious molestations) Roman Catholiques, mext justly requeste to have leyr proportion. Conforme to quich charitable favor let one graine more sie or bie superadded to thel former, namely quat that noe Juraments or Oathes, or other silch Ingagements sie or be inforced to inie dofe thels subjects consciences, more than merely to secure leyr temporal Allegeance, since indubiously thel contrarie vould greatly averte thels myndes dofe manie tender conscientioned people derom or from almne peaceable Attonement, and amiable Reconciliation.

And I incidenly observe as pyr ilose so great and irreconcileable difference and

ial Diviſions, Sects & Factions in Religion ſuper communicated no Profeſſant profeſſer judicious anc tender dofe his eternal ſalvation is not greatly moved either to renounce or at thel minſt to doubte his Profeſſion is not ilat one Religion ch Deod as *Deus pacis & non diſſentionis* exactes dofe us. So contrarily noe ared anc judicious Roman Catholique is not greatly confirmed ey anc confirmed in his Faith and Religion quen hee contemplates thel infinit mercy dofe od in his deliverance dout dofe ſilch a foul chaos anc confuſion; anc in his aſſurance for a Member dofe his ſoune quyet anc peaceable Congregation.

Finally, let thel loyal & honeſt part dofe thels Independent Combination, quich deſyre leyr Soveraignes honorous Reſtoration, put as much poyſe as ley may pleaſe into thel Royal ſcale, & ſo thels Royaliſts enter in into an amiably mutual Conjunction, it vulle ſufficiently ſerve to recover his ſacred Majeſties Royal Reights, Perſon, & Honor not obſiſtein tote thel oppoſition thels other Factions ſare able to proſecute, & derom or from quome is thel Reingue or Kings Majeſtie in reaſon to exſpect his deliverance ſave onely pyr or by ilem or them quoe have him actually in leyr cuſtodie, & quoe in a great meaſure poſſeſſe thel rule or whole power dofe his Reingdome, anc or and dofe his Angliſh Dominions; I intende & meane thel Royal Independents, for thel popular or levelle in Independents, (as clearly is diſcoverd in leyr new Petition dated *Sept.* 11. 1648.) have a Project to render thels Repreſentative Commons nour ſupream Governors, anc to tranſverte thel accuſtomed Form dofe Regimen eſtabliſhed pyr thels anciendy eſtabliſhed Lawes dofe thiſt Monarchical Realme, quich leyr Petition in my dictamen is partly founded in greaſſe ignotance; partly almoſo in wicklein & puriginous affect dofe noveltie, & change; & partly in an incapacitie to diſtinguiſhe original and formal Authoritie. For in reallitie ſupreame Power is onely originally in thels legally eſtabliſhed Lawes quich, (as even common ſenſe ſuggeſtes) are not repealeable, ſave only pyr thel maſme Authority pyr quich ley fete or were inacted, ſo ley ſare not annulleable, or changeable pyr thels Commons alone, quoe pyr lem ſelfs had not power derived to em pyr thel repreſented Reingdome to conſtitue ſilch Lawes; mut pyr thel Reingdome, Nomnes or Lords & Commons ajoynt, quoe in leyr ſeveral degrees concurred to leyr eſtabliſhment. Thiſt convinces my judgment & rationally moves me to eſteeme thel very foundation dofe thel prementioned Petition for erroneouſly falſe & fyndy in Law and Reaſon. *Cavete a ſtatera falſa.* Thels Authors dofe thiſt pernicioufly croſſe Petition & falſe Ballance ſare iloſe *Catabibazoniſts* quich corrupt our now favorable Conſtellation, for Union, Concord anc Peace. To quich touchein for removal dofe preſent obſtacles, peculiarly touchein Retractations for ſangfuſions or bloodſhed, thel onely eaſie Atonement vulle proove *Salomons* Counſels: *nec mihi nec tibi, ſed dividatur.*

I vould not have his Moderate Majeſtie proceede prodigally in his Condeſcen-

stonde, for peradventure quen iloſe quoe have im now in agitation and baite in, be
atteimed leyr deſyres, ſum others vulle ſette freſh dogs at im, namely thels Lev
lers, or Levellein Independents.

For an ultimate concluſion, let thel City put one onely graine in thel one ot
ther ſcale, *videlicet*, firmely to reſolve, never to contribute to a renewed quar
or War, mut or but onely to an amiable pacification: For indubitablely thilt w
prove the ſtrongeſt ſtaffe to beat thels refractorie Factions into a peaceall
Accommodation. Let us then diligently applye nour maxt or moſt humbl
Petitions anc Supplications to thel divine Majeſtie, as to thel pryme Motor a
Moderater doſe almne, ſo to mollifye, directe, & guide thels myndes & intentio
doſe thels Tractators, & Tranſactors, to applye leyr extreameſt indevors, & forc
for every part & partie in thels Subjects to receive a ſatisfactorie content & con
fort. For conſecution doſe quich (peeial Benediction & gracious favor, let us i
ſtantiouſly ſollicite, & daily ſupplicate for a legal & uniforme Procedure in thi
& almne other future Parliaments, for nour gracious Soverigne, his Royal Con
ſort, & Iſſues honorous Reſtorement to leyr precedently injoyed Eſtates & Con
ditions, Parliament and People to leyr formerly accuſtomed Priviledges &c. t
thel prenamed Gentlehamn *M. Farrar* in his Propoſitions for Peace & Safeti
verie piouſly & rationouſly ſuggeſtes touchein thilt & divers other particular
Onely I marvelle he is ſo confident in affirmein or ſuppoſein an other new Parli
ament vulle not have Power to annulle thels decrees inacted in thilt preſent Par
liamentarie Aſſemblye, ſince in my Dictamen, noe Juraments, Oathes, or any o
ther Ingagements have force to oblige in thilt nature any other future legally pro
ceedein Parliaments quich vulle conteine other new Members, nor ſare or are ye
in exiſtence or eſſence.

One I cognoſce, & perfectly knoe, quome I refuſe to nominate, quoe if in caſe
hee had thel Ballance in his rule anc guidance, hee vould ſo moderately order thels
ſcales doſe affaires as vould infalliblely render thels Subjects felicious & happie in
leyr temporal conditions & eſtates. He vould ſo equally ballance & ponderate
thels ſeverally diſſentein Parties cauſes (prudently ponderein 'em as equally diſ
puteable at thel minſt,) as in reaſon & equitie to reſtore everie one leyr formerly
injoyed eſtates & conditions, not onely iloſe Nobles & Cavalloares quich have
conſtantly aſſiſted im, mut even thels marritated Epiſcops or Biſhops for thei
Antiquitie doſe leyr name, & ſucceedein Poſteritie, reſtorein lem to leyr Revenues
& Dignities (at thel minſt) in iloſe Cities & Dioces quich deſyre to have lem
reſtored. For not obſiſtein ſilch Matrimonial Prelates *filios facientes* here never ad-
mitted either in the *Latin* or *Grecian*, Eccleſie or Eclireh; yet ſurely thilt mode-
rate indifferencie or attonement, vould procreate a more general content & union
in thels Subjects myndes, quich is principally intended & labored for in thilt nour
preſent pacifyein Tractation. —— In thel interim, His Majeſtie & his Cavaleares

in licence to playe for quortie or fourtie dayes at thel minſt, I adviſe lem in ity to forfeit no tyme, for thiſt is leyr vacation ane thel anth or year dofe Jubi- —— Onely if leyr recreations vulle permitte, let lem caſt thiſt one other graine e into thel Royal ſcale, namely quat or that thel Reingues Majeſtie had an enjoyes his ſupream Power ane Monarchical Crowa per a longue ſucceſſion an heriditarie Reight either founded in a Conqueſt, or in ſome other iuſt Tytle, an not per Election, or Donation dofe thel common people, ſo as thels Level- lers quoe attempte to transferre thiſt his ſupream Power to thels Commons in or out dofe Parliament greatly abuſe thels ignorant Subjects, ey any joyntly per jure lemſelps in violatein leyr Jurament, or oath of Allegeance, quich ley doube or owe to leyr preſent Sovereinge. Nor yet vulle thels Commons afforde lem more ſe- curitie for leyr Indemnitie, (as ley erroneouſly imagine,) than his ſacred Majeſtie, nor yet ſo much, ſince thels Commons vulle ever remaine queſtionable for leyr newely aſſumed ſupremacie, per or by ilat maſme or ſame Authoritie quich has or was ever precedently ſupreme; ſo as ley they vulle remaine neceſſitated to mainteine a perpetual Armie at thel Citie ane Countries charge for leyr defence, quich vulle totally diſquiet ane depauperate thel Reingdome ane people, ane vulle ſerve onely for one Proteſtant co-ſubject diſnaturally to murther an other even conforme to leyr ſoune ſolemn Vow ane Covenant. So adieu thel Glorie dofe Angland for ever, if nour Treaters ane Tranſacters ſo dexterouſly rule not its Ballance as to produce a tractable Accomodation.

Finiſhed Sep. 27. 1648.

FINIS.